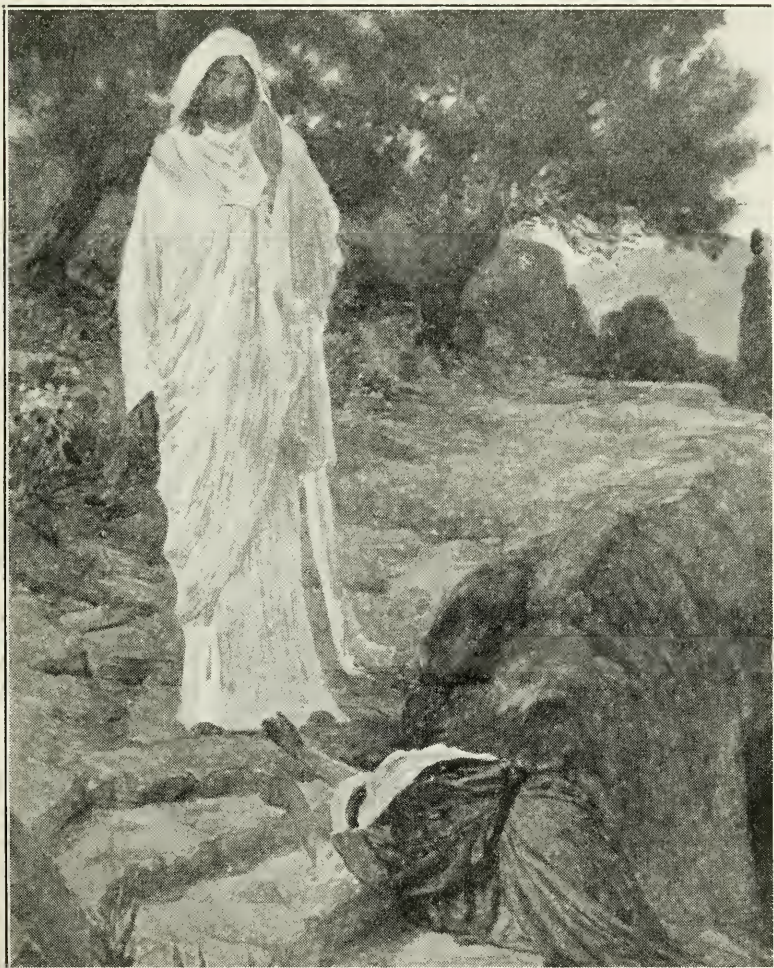


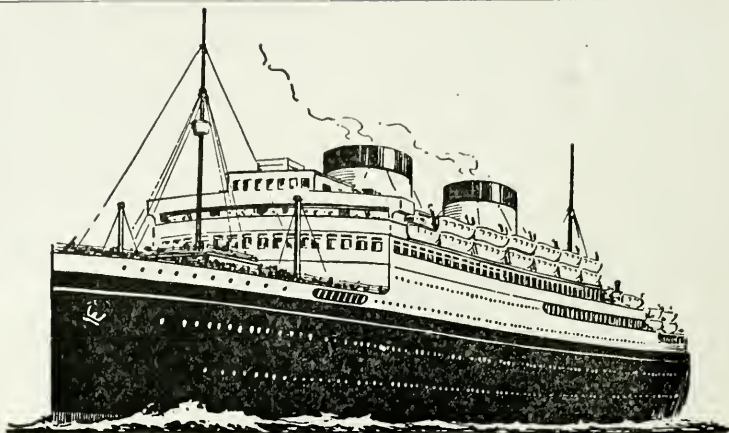
Millennial Star



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The Easter Morn

(See Page 218)



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Museum 1354

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.—Isaiah 24: 5-6.

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THIS WEEK'S COVER—

THE EASTER MORN from the Bible picture series of Lord Nelson & Sons, Ltd., is reproduced on the STAR cover of this week. April 9th, set aside as Easter Sunday, will be a significant day in the lives of Christians throughout the world. (See page 218)

Life Is Best In Worthy Achievement

By ELDER STEPHEN L RICHARDS

(Of the Council of the Twelve Apostles)

ADAPTED FROM A RECENT ADDRESS

THE best of life I believe to be in worthy achievement. Intelligence is the supreme endowment of the race, but it would be without purpose if it were not directed to great deeds and noble service. Omnipotence is the essential counterpart of omniscience. Knowledge is power, today and always, but it is power only when it is put into service. The acquisition of all the world's learning is really futile, except in application. So, the best of life is that which is given to serve the noblest causes and the highest purposes.

Greatness in men and women is measured by the extent and the value of their contributions in the advancement of such causes. Fortunately, the world is so constituted that there is no person who does not have opportunity, in some way or other, to serve a worthy cause. Of course, not all may serve in high places and win the acclaim of men, and I am not at all sure that it is public service that brings out and accentuates the best and finest attributes of character. Very often life is seen at its best in humble and more inconspicuous aspects and vocations.

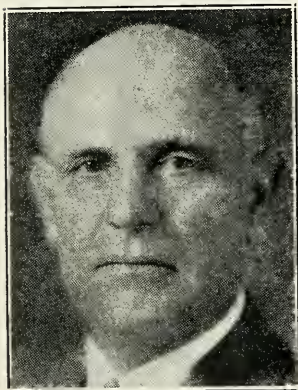
In a life of achievement, every man cannot do the conspicuous thing. Everyone cannot serve the state or the nation in official capacity. Everyone cannot come to greatness in the sciences and the arts. Everyone cannot attain success in business and industry. Everyone cannot be even admired, or have hosts of friends, but I thank the Lord, there is one thing that every human being on the face of this earth can do if he will, and that one thing is the greatest thing that any of us can do, however great or small his capacity. That thing is to assist in the establishment of the Kingdom of God on this earth. That is the transcendent object of our living. On it our happiness and hope depend. We are those who are irrevocably committed to the consummation of this surpassingly great and beautiful Utopia.

How can we establish the Kingdom of God? By living, teaching, and establishing the laws of that Kingdom. What are the laws of that Kingdom? They are the decalogue and the Gospel of Jesus Christ.

We often hear about the principle that we call tithing. And I am obliged to believe, from my observation, that there are a great many people who think that this principle has come to be of rather minor importance. I am sure that those who have reached that conclusion have not considered it in the light of its true status. It is a law of the kingdom which is essential for its ultimate building. It is not new with the Church today. It has existed ever since we have record of God's dealings with men. It is indispensable, not only to the establishment and the maintenance of the kingdom, but it is indispensable for

every man who would grow and mature in the kingdom. No man in the Church of Christ can be comfortable or happy unless he observes that law. Every one of us who knows the obligations that rest upon us to support the kingdom by this temporal law will feel a compunction of conscience if he fails to observe it.

I like the underlying philosophy of this law because I feel certain that it is not only the test, the acid test, of true loyalty and devotion, but that it is likewise the greatest of the developers of true spiritual allegiance. It has been well said that you can tell what a man thinks of a cause by the way he puts his money into it. Talk is cheap. It has never caused any particular wear and tear upon the jaw, and they say the tongue is the only organ of the body that never gives out, but when a man puts his hand down in his pocket and takes out the hard-earned money that comes from his labour and devotes that to the establishment of a cause, you know without further evidence that he is sincere.



Elder Richards

What does he give when he gives his money? He gives a part of himself; a part of his muscle, his brain and his nervous energy expended in the acquisition of that money. It is really sharing—a sharing with God.

Now, we cannot build up the kingdom without the tithing of the people. Even if we had other means at our disposal, we could not do it, because there would be something vital lacking in the development of the members of the kingdom, if they did not have the opportunity to share that which they have, with God's work and purpose.

I pass to the Physical Law of the Kingdom, and by physical, I mean that law which relates to our own physical well-being. My consideration of the Word of Wisdom has long led me to conclude that the most important aspects of clean and wholesome living, as well as the most serious consequences which follow a breach of the law, are spiritual rather than physical. I know that the man who takes alcohol into his body and pollutes his system with the narcotics of tobacco injures his physical powers, but harmful as the use of these substances may be to the bodies of men, and the youth in particular, the violation of these laws is more serious, considered from a spiritual standpoint.

Now let me pass to the Social Law of the Kingdom. What is the social law of the kingdom? You will readily surmise what it is. It is that law which provides for the brotherhood of man. It is that law which enjoins upon all people to love one another, pursuant to the admonition of the Christ. It is that law which persuades us to be kind and sympathetic and try to understand people and, of course, to be our brother's keeper and practice the Golden Rule. Of all the sympathy

and the mercy that I have ever discerned to come from the Gospel of Christ, there is no one feature which impresses me more seriously than does that great injunction, "Judge not." Someone has said that it is the supreme charity of the world. I do believe that more hearts are broken, more pillows are wet with the sobs of those who have been hurt by intemperate and inconsiderate judgment and by the passing on of rumours and stories and gossip than in any other way of which I am aware. The kingdom can't be built up except with the union of the people. Christ said to His disciples, "Except ye are one, ye are not mine." Membership in the kingdom is predicated upon this great principle of brotherly love, kindness and consideration.

Now, there is a set of laws which appear under the caption of the Spiritual Law. I don't know whether my classification is worthy of any attention, but perhaps it will suffice to give you my idea. There can be no perfect spiritual or religious life without faith. It is rightly called the first principle of the Gospel. We must believe to induce, not only to induce the right action, but we must believe in order to make ourselves eligible for entrance into the kingdom. Now, what is faith? In some ways I think it is the most elusive and the most difficult of definition of all the principles of the Gospel. We have that which is given to us in the scriptures and we have dissertations on it, but faith is sometimes the most difficult thing in the world to understand, and it is sometimes the most difficult thing to acquire. In fact, statements about it seem paradoxical because you really can't know what faith is unless you have it, and you really can't get it without being assured that it is what it is.

The man of faith begins with a preconception of divine essence and reality. He begins with that first assumption, shall I call it, that there is a God to whom to pray, and he ultimately becomes convinced that his initial assumption is correct when he demonstrates to his satisfaction that there is spiritual reality and power, that he can appeal to that power and that it will give to him a satisfaction that heartens his soul. It is difficult to express. I don't know how to express it to the satisfaction of all, but I have demonstrated it to my own satisfaction, and about the best thing that I can do for anyone who considers the subject is to give him the benefit of my experience and say to him that I know that there is a spiritual reality and that I know that there is a perceptive power that is given to man to understand and interpret things that are divine and beyond the veil of mortal eyes.

NOTTINGHAM DISTRICT CONFERENCE, APRIL 9th

SESSIONS of Nottingham District conference will be held at Merchant's Hall, Albion Street, Derby, on Saturday, April 9th. Meetings will be at 11.00 a.m. and 2.30 and 6.00 p.m. President and Sister Brown will be in attendance.

Hannah

By ELIZABETH WORTHINGTON SHANE

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE

ON the southern slope of Mount Ephraim lived righteous Elkanah, the Ephrathite. Two dwellings opened onto his spacious court; one for his wife, Peninnah, with her brood of rosy-cheeked children, one for his beloved Hannah, the fairest matron of Mount Ephraim.



National Gallery, London
The Infant Samuel

It was night, and Hannah walked alone across the silent court in anguish of spirit.

"Oh, how long, how long can I bear it?" she asked herself; for only today Peninnah had taunted her again because she had no child. Trailing her noisy brood within easy hearing of Hannah's door, she shouted loudly:

"Keep away from there, children! Don't look in. She's an evil woman, cursed by the Lord." Then the curious-eyed children edged away as if in dread of some evil thing.

Among the women, too, Peninnah gossiped in her presence, invoking sharp and cruel glances that cut to the heart of her.

Elkanah, coming to her door and finding her not in, was troubled, but looking across the way, he saw a lone figure moving in the dark, and knew

that it must be she. Alarmed, he hastened to overtake her.

"Hannah! Hannah, my own, why do you walk out here alone?" he asked.

"Because I cannot stand the silence of my house. I cannot stand it, Elkanah." She beat upon her breast in her anguish. Her husband tried to comfort her.

"It's Peninnah again. Curse the fury of a jealous woman! Can't you see, Hannah, it's only her jealousy; for how can I hide my great love for you?"

"Ah, yes," she answered, "but all Israel knows that it's true that the Lord is displeased with me, His handmaiden."

"Not so, my loyal wife, but the Lord is withholding a blessing for you that will outshine them all! Mark me well. Now, come, my beautiful one, and no more of this morbid brooding."

It was time for the yearly sacrifice in Shiloh, and Elkanah took his wives and children, together with the choicest fatlings of his herds, and went up to worship the Lord. There old Eli and his two sons ministered in the temple.

Peninnah looked jealously across the feast table at Hannah. Then a subtle thought stole into her mind. "She has his love, but I have my children to bespeak my righteousness before the people." Then turning to the women beside her, she said:

"See my fine boys and girls! Aren't they beautiful children? The eldest boy is so like his father, the dark eyes, the high, broad forehead!" Then directing their glances to Hannah, she said in a loud whisper:

"Cursed she is by the Lord. Cursed! Never a child."

Hannah could endure it no longer. She rose from her place at the table and broke away from the crowd. Presently old Eli, the priest, sitting by a post of the temple, saw her kneeling, her lips forming words that were not audible.

"Oh, Lord of hosts," she prayed, "look upon the affliction of Thine handmaid and remember me . . . Give unto Thine handmaid a man child, and I will give him unto the Lord all the days of his life. I promise, Lord."

On the journey home Hannah's face was no longer sad. Her heart was singing a new song. She carried a secret in her breast that even Peninnah's taunts could not cut through.

The next year when Elkanah and his household went up to Shiloh to worship, Hannah stayed in Ramah on Mount Ephraim, and nurtured the baby, Samuel.

The next year Elkanah went up while Hannah tarried at home, and again the next year. Little Samuel was a goodly child, a sturdy youngster, growing lovelier in the eyes of his fond mother every day.

The time had come when Hannah must bow to the unswerving decree. Well, God had been good. He had taken away her reproach from among women. He had lifted her to esteem in the eyes of her adversary. He had fed her hungry heart with the love of a heaven-sent babe. She was ready to bequeath the most precious gift that womankind had ever offered.

"But I'll only lend him to the Lord," she said to herself. "He'll always be mine—always."

Shiloh was already swarming with people when the caravan arrived bearing the young child, Samuel. Elkanah slew a bullock and offered, then he and Hannah took the child to the priest. Hannah did not hang back or hesitate, but spoke out bravely.

"Oh, my Lord, I am a woman who prayed here in the temple. It was for this child that I prayed, and the Lord granted me my petition. Therefore I have come to lend him to the Lord

(Continued on page 221)

Gospel Queries

With ELDER DAVID S. KING

NOTE: All questions should be briefly stated and mailed to
Gospel Queries, 5 Gordon Square, London, W.C.1.

Q: How do the Latter-day Saints interpret the passage: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit"? (I Peter 4: 6)

A: Religious reformers such as Luther, Erasmus and Calvin were unanimous in interpreting this passage to mean that Christ preached to the spiritually dead who were living on the earth during His ministry. Latter-day Saints take exception to this point of view. The *International Critical Commentary*, which is the standard commentary of the British Museum Library, explains this passage thus: "This is the reason why the gospel was preached, not only to the living, but also to the dead, that after they had been judged like men in the flesh, they should live like God in spirit." The Greek word dead (*Nekrois*) must be interpreted in the obvious sense of the word, for in the previous verse it is used in opposition to "quick" (living) and means "physically dead." Surely Peter would not deliberately alter its meaning in the next verse. Further on we read: "That they (the dead) might be judged according to men in the flesh." It is clear that Peter was referring to those dead who were not "in the flesh."

The correct interpretation of this passage, then, is the obvious one. While the Master's body lay in the tomb, His spirit was in paradise preaching to those spirits who had died without accepting the gospel in mortality. This doctrine was not a new one for it was well understood by the ancient writers of the Old Testament. (Isaiah 24: 22, Psalms 16:10)

Q: My church teaches transubstantiation. I understand that yours does not. Why?

A: The doctrine that the sacramental emblems are miraculously transformed into the body of Christ was not taught by the Saviour nor His disciples. It is true that He said, referring to the bread, "This is my body," and referring to the wine, "This is my blood." (Luke 22: 19-20) Several considerations, however, prevent us from placing a strictly literal interpretation upon this statement. It is a well-known fact that oriental speech is rich in hyperboles to a degree that seems unnecessarily extravagant to the occidental mind. In the two verses we are considering, Christ does not hesitate to use two other figures of speech. He says, "This cup is the New Testament in my blood," when actually He means, "This wine in the cup is the New Testament (covenant) represented by my blood." Is it not reasonable to conclude that the phrase, "This is my body," might mean, "This represents my body"?

According to the *Encyclopaedia of Religion and Ethics*, by Hastings, there is no mention of transubstantiation in any of the early Christian manuscripts, and all references to the sacrament show that Christians understood it to be merely a *symbol* of the body of their Lord. The idea that these symbols actually became transformed into something else was a development of the fourth century after Christ. This doctrine is of human origin and is one more evidence of the apostasy of the Christian Church.

THURSDAY, APRIL 6th, 1939

EDITORIAL

Peace, Purpose, Power Through Applied Christianity

WHEN members and friends of the Church gather at Sheffield on May 27th, 28th and 29th to participate in the mission-wide convention, the conference theme, Peace, Purpose, Power Through Applied Christianity, will be seen in action. Through peaceful and purposeful association, power will be exhibited; the ultimate being realized through active Christianity.

The slogan selected for this year has a world of meaning. Mission authorities selecting and framing such a worthy theme are to be highly commended. With such a standard aloft and flying over the gathering, the Latter-day Saint way of life will be clearly marked. With such a motto engraved in our every act the eyes of Britain will turn to us.

Properly Directed Solitude Valuable

PEACE, purpose and power in life will come only through a process of absorption caused by proper association and well directed solitude. Someone has said, "Religion is what a man does with his solitude." It was in solitude that the Saviour brought forth the Sermon on the Mount; so also was Joseph Smith's prayer answered as he sought God in the seclusion of a grove.

The entire convention programme for this year will be woven around the watchword. Those in charge of the high-light event of the year hope, through the gathering, to fill each member with a more firm desire to apply the religion we have in our possession. Religion applied is life well-directed. At the conference we will glean together and store for our daily use; we will gather collectively and grow individually.

The Active Form Of Peace

PEACE and purpose properly united bring power; applied religion is the proper union. One is inseparably linked with the other. To enjoy power we must understand the underlying necessary principles of purpose and peace. True power is impossible without the necessary prerequisites. The

teachings and life of the Saviour give life a purpose. He marked the path and laid it with stepping stones of love—the active form of peace.

“Blessed are the peacemakers: for they shall be called the children of God.” This promise of the Saviour’s is a consolation and inspiration. We can become children of God by putting our religion into action; making it the driving force behind life. Our religion is valuable only as it is applied. It teaches man to seek and treasure the path of life. It will assist us in our coming into grips with human problems.

Our Religion Will Point The Way

THE religion in the possession of the Latter-day Saints of the world is a guide for life. Properly applied it will lead man to the Kingdom of God. How significant it is that we let our religion point the way for us. It guides and leads us beyond the hills and vales of life which we cannot see or comprehend in our human make-up. It gives life purpose. It gives life direction. Fortunate indeed is the individual who knows where he is going and why. We have that knowledge within our power.

Conference talks and displays will show that knowledge is not enough. A knowledge that the Gospel is in our possession is insufficient. As the theme suggests, only as it is applied is it valuable to the individual and those about him. We must constantly bear in mind the fact that we are not judged by our religious knowledge but by the results of it. We will be valued for our going, even as a watch’s value is determined by its going. Religion applied is the vital urge which will lead us to aspiration.

A Glorious Opportunity In Store

LED by President J. Reuben Clark, Jr., of the First Presidency, and Mission President Hugh B. Brown, speakers will discuss this appropriate and extremely vital theme. They will explain how peace, purpose and power are realized through applying religion. Those in attendance will have the glorious opportunity of partaking of the wisdom of those who have applied religion and know the results.

Attendance at the conference will help us to more fully apply our religion. It will help us to keep step with the Church, reaping as we go. It will go with us through life and assist us in meriting the greatest joy and happiness. Mormonism applied will surround us with such a wall of human cures that human ills will die before they get to us. By applying our religion we can daily move toward the supreme good which is God and Godliness.

Make The Theme A Part Of You

PEACE, Purpose, Power Through Applied Christianity, this is our watchword. Read the theme carefully, memorize it, say it aloud, repeat it in concert with your associates and then in your solitude “digest” it and make it part of you.

—MARVIN J. ASHTON

The Miracle Of The Resurrection

By ELDER THORNTON Y. BOOTH

TO most Christians the phrase "Modern Miracles" involves a contradiction of terms. Even those who will admit that the Biblical accounts of miracles may be true, emphatically deny that there is any modern demonstration of this power. In addition, there are many who reject all the healings, speaking in tongues and similar manifestations of the spirit, whether of this or an earlier age.

But it is strange, even with this general scepticism of the "ordinary" working of miracles, that there are many professed Christians who deny even that miracle which is the very heart of the Gospel of Christ, namely, the literal, physical resurrection of our Lord.

Essentially the story of man and the plan of salvation devised for him, as outlined in the Bible, is this: Through the breaking of a law the first parents of man were subjected to death, and each of their descendants has fallen heir to that same fate. However, in the wisdom of God a way of release from that inheritance was provided by the sacrifice of One who lived a sinless life and thus overcame the power of death.

The covenants made between the Lord and Abraham, the laws given to Moses, the many lessons brought home to the children of Israel through the various prophets, were all building up to one conclusion—the coming of the Master to "take away the sin of the world."

Christ's mission was to relieve mankind of the death penalty. He was crucified, but by the power given to Him, and through the achievement of His own sinless life, He was able to reunite soul and body and arise, a glorified Being.

This was the message so fervently spread by the Apostles of the Lord: That man need fear death and the grave no longer, that through Christ every man would at some time again receive his body, and that a demonstration had already been given of such a wonderful occurrence. They had seen, and they knew!

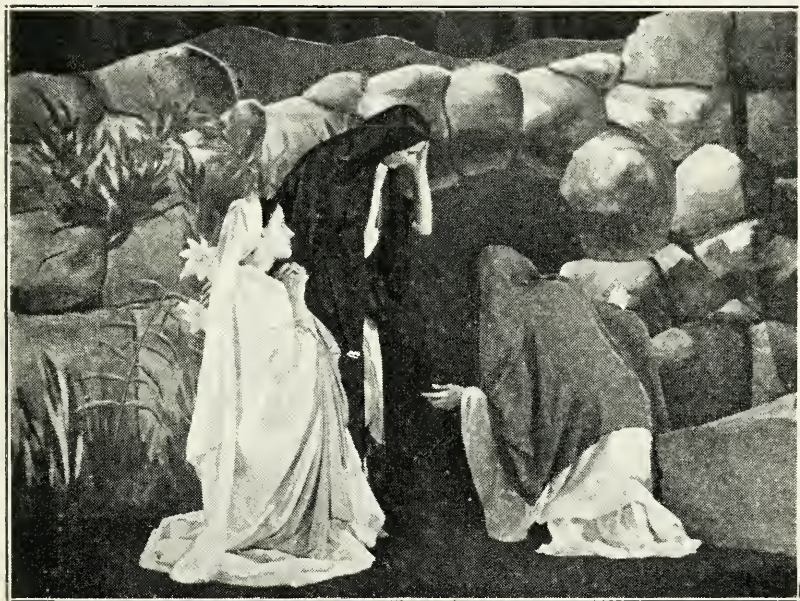
Upon this resurrection are based all Christian teachings. What possible excuse can there be for belief in Christ if He does not release us from death? That is the reason for His coming, as prophesied anciently. He bears testimony of Himself as the Redeemer, the "resurrection and the life." That is the essence of the Apostolic writings and preachings following His death. How can we accept Him even as a "great teacher," if this, His greatest teaching, is but a delusion suffered by early followers, and is not to be accepted in an "enlightened" age?

The primary testimony of the Church of Jesus Christ is that He indeed does live! It has constantly maintained that He is the Saviour of mankind, that His resurrection is an actual accomplishment, and that through His work all shall live again.

Because of a firm, personal testimony of this fact held by each member of the Church of Jesus Christ of Latter-day Saints, Easter time for them assumes a depth and richness of meaning that is lacking among some other Christians today.

To Mormons, the first Easter is the climax of the world's history to date. In the great plan of God, after the fall of Adam all events worked toward that happening. Since that time, all Christian activities have come as a result of that great miracle. It must have occurred, or Christian teachings are but mockery.

To those of the Christian world who are gradually transforming Christ from the Redeemer of mankind to a Teacher only, stripped of His divinity, the question should be put:



A Latter-day Saints' Pageant Scene: "He Has Risen"

"Whom do you say that Christ is?" If He is but a man, as other men, remarkable only because He gave great teachings, Christianity has no significance.

But if you testify that He is the Son of God, the Saviour, then you must give Him power to work miracles, even to the extent of resurrecting the bodies of all mankind, as He has promised.

And if this miracle is true, can we scoff at the other miracles worked by Him and His servants?

The world today might well heed the solemn warning given by John: "I know thy works, that thou art neither cold nor hot . . . So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3: 15-16)

If the resurrection of Christ is not a fact, then why cling to the shell of Christian teachings? If it is, then testify it to all the world, and be not afraid to give to God the power to do works that are above man's ability with his limited knowledge. Either accept Christ fully as what He said He was, or reject Him completely. In this there can be no compromise.

Certainly Easter is the opportune time for each individual to take stock of Christianity as it finds expression in him. In the midst of your sacraments, your fastings, your meetings, your prayers, your new clothes or whatever else may be your way of celebrating Easter, pause to ask yourself, "Just whom *do* I believe Christ to be?" If you find yourself doubting the completeness of His mission, Christianity has failed within you.

But if you have a testimony of His atonement and resurrection, and know without doubt that He is your Saviour, and with a thankful heart kneel in prayer and express your gratitude for His work, pledging yourself to carry it on as best you know how, then you are indeed celebrating Easter.

Without this testimony, all Easter rejoicing is but worldly sham; with it, it becomes part of the realest joy known to man on earth.

Of Current Interest

SCENIC beauty of Utah will be well advertised at the Golden Gate Exposition in San Francisco, according to Mrs. H.



E. Godwin, official fair hostess, who estimates that 20,000,000 people will become better acquainted with the natural wonders of the State. On view are models of the Bonneville Salt Flats, favourite track of the speed kings; Utah Copper

Mines, where mountains are being torn down and hauled away; Edwin Natural Bridge, an outstanding example of this type of rock formation; Temple Square, world famous tourist attraction; and the national parks of Utah, with their distinctive beauty.

SALT is now used to preserve sweet cream for indefinite periods. Seven pounds of the material are used with every 100 pounds of cream, and the solution not only will not sour, but is comparatively

"freeze-proof." When the time comes to use the cream, it is diluted with fresh skim milk and run through a separator. It can then be used for butter, ice cream and the like.

PROPOSAL made by Sir Samuel Hoare, Home Secretary, some time back, to have a five-power anti-war pact, has brought forth editorial comment from the papers of several nations. Sir Samuel said that the co-operation of three European dictators and two prime ministers would "transform the whole history of the world," and at the same time make these leaders "eternal benefactors of the human race." Without outlining details, he stated that the plan would call for a five year pact with no wars or rumours of wars, and then the "incredible inventions and discoveries of our time" could create "a golden age in which poverty could be reduced . . . and the standard of living raised to heights never attempted before."



HANNAH

(Continued from page 214)

as I promised. As long as he lives he shall serve the Lord."

Old Eli looked kindly upon the child, and knew that this was the Lord's hand-dealing. His two sons, Hophni and Phineas, the young priests, had sorely displeased the God of Israel with their revelry; therefore the Lord had raised Him up a righteous servant.

Very early in the morning the company of Elkanah rose and worshipped, then set out on the long journey homeward. Hannah rode silently most of the way, deep in thought.

"What can I do," she pondered, "to keep my baby from forgetting me? Ah, I have it!—I'll make him a beautiful coat. I'll embroider it in the colours that he likes best, and take it up to him at the feast-time in Shiloh. And—year after year—I'll make him—a little coat."

IRISH DISTRICT CONFERENCE

SESSIONS of Irish District conference were held Sunday, April 2nd, at the branch hall at Belfast. Brother Joseph W. Darling, president of Belfast Branch, conducted the evening session, which had in attendance 227 people, of whom approximately 150 were non-members. Speakers were President Hugh B. Brown, Supervising Elder Glen H. Grimmett, and Elders John A. Shaw, Marvin J. Ashton and Richard P. Evans.

At the afternoon session the following delivered addresses: Brothers Darling and Joseph Ditty, Bishop O. H. Grimmett of Paris, Idaho, father of Elder Grimmett.

Elder Mark P. Lyman, Sister Ellen Rose, lady missionary and President Brown. District President Christian Steele conducted the meeting and Sister Rose gave a vocal solo.

Brother Ditty was in charge of the morning meeting, which had as speakers, Elders Ben K. Wallace, Don R. Wheelwright, Cyril J. Thorne, Roy M. Elkins and Coe R. Larkin, and Brothers Harold P. Mogerley and A. Fred Horlacher, branch president of Dublin.

Musical numbers for all meetings were given by the Millennial Chorus and also by a local Gleaner Chorus; the latter is composed of about 30 members of the organisation and is directed by Elder Grimmett.

News of the Church in the World

COMPETING in the semi-finals of the British Basketball Championship to be held in London this month will be two Latter-day Saint missionary teams, the Saints and the Rochdale Greys. These two

teams have qualified for the semi-finals from among several hundred teams made up from more than 5,000 players who are registered with the National Basketball Association. The Saints won the title

last year, the Greys being runners-up, and the two stand a good chance to reach the finals again this year.

A FAREWELL party was held for Elder Rufus K. Hardy, of the First Council of Seventy, recently, at the



Elder Hardy

at the home of Elder Rulon S. Wells, president of the Council. Elder Hardy is now on his way to the Tahitian Mission, and will arrive in time for their conference. Last summer Elder Hardy, in company with Elder George Albert Smith, of the Council of the Twelve, visited all of the missions in the South Pacific. This visit was so successful that he is returning this year at the request of the First Presidency.

PRAISE for the acoustical "near perfection" of the Salt Lake Tabernacle was given recently by Mr. G. A. Baldini, a concert manager of New York, who was in Utah recently. Mr. Baldini has been in the building several times with artists who are under his management, and he said that nowhere else in America or Europe has he found a building with the sound-carrying qualities of the Tabernacle. He added that this fact was even more remarkable when it was remembered that the structure was built before the beginning of the scientific study of sound.

CALLED back by popular demand, the Church radio dramatizations which were recently broadcast over KSL in Salt Lake City, are being repeated. There are thirteen in the series, and one is given each week. The dramas depict various occurrences in the literature and history of the Church. A number of these recordings have been received by the British Mission, and are being heard by various groups near London. It is hoped that sufficient equipment will be made available for the whole mission in the near future.

SESSIONS of the 109th annual general conference of the Church of Jesus Christ of Latter-day Saints are being held this week, the 6th, 7th and 9th, at Salt Lake City, Utah. President Heber J. Grant, with his counsellors J. Reuben Clark, Jr., and David O. McKay, are in charge of all sessions. In connection with the conference are being held a chorus festival of 2,000 voices from the 16



President Grant

Stakes of Salt Lake Valley, special priesthood meetings, auxiliary conferences, and a meeting of the Church Welfare Organization. At this conference will be given also a report of the missionary activities, growth of the Church, expenditures, etc.

CELEBRATING his birthday anniversary in good health recently was Elder Rudger Clawson, president of the Quorum



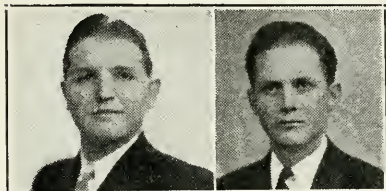
Elder Clawson

of the Twelve Apostles. This year is his eighty-second milestone, his 41st as a member of the Quorum, and his 21st as president of the Quorum. President Clawson received many congratulations from the members of the Church and other friends during the day.

FAVOURABLE comment on the exhibition of the miniature tabernacle at the San Francisco Golden Gate Exposition has been received in Salt Lake City from Mr. David Hughes, president of the Exhibition Eisteddfod. Mr. Hughes stated that he was impressed by the manner of the young men who delivered their message in the building, and that the singing of the choir was "exquisite." The tabernacle miniature visited by Mr. Hughes is a scale model of the Salt Lake building, and holds about 50 people

From the Mission Field

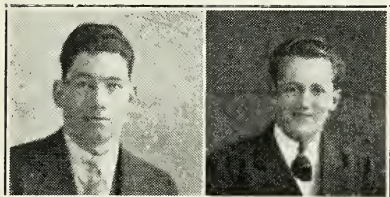
Departing Missionaries—



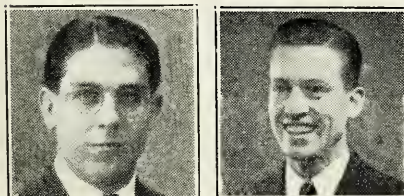
Elder Grimmett Elder Mendenhall



Elder Phillips Elder Beagley



Elder Nicholls Elder Strebel



Elder Monk Elder Brailsford

Elder Glen H. Gimmett, Paris; Idaho, who has laboured in the Millennial Chorus, in the British Mission Office as circulation manager of the *MILLENNIAL STAR*, and in the Irish District, where he was super-

vising elder, was honourably released on Monday, April 3rd.

Elder Richard B. Mendenhall, Payson, Utah, who has laboured in the Millennial Chorus and in Norwich and Newcastle Districts, being supervising elder of the latter, was honourably released on Monday, April 3rd.

Elder E. Max Phillips, who has laboured in Norwich, Birmingham and Liverpool Districts, being supervising elder of the last named, was honourably released on Monday, April 3rd, and will return to his home in Salt Lake City, Utah.

Elder King E. Beagley, who has laboured in Birmingham, Liverpool and London Districts, being supervising elder of the last two, was honourably released on Monday, April 3rd, and will return to his home in Vallejo, California.

Elder Wilmer A. Nicholls, who has laboured in Birmingham, Liverpool and Scottish Districts, was honourably released on Saturday, April 1st, and will return to his home in Lovell, Wyoming.

Elder Paul V. Strebel, Salt Lake City, Utah, who has laboured in Birmingham and Bristol Districts and in the British Mission Office, was honourably released on Monday, April 3rd.

Elder Edgar T. Monk, who has laboured in London District since coming from the Norwegian Mission where he spent several months, was honourably released on Thursday, March 23rd, and will return to his home in Cowley, Wyoming.

Elder Jack W. Brailsford, who has laboured in Birmingham, Liverpool and Sheffield Districts, was honourably released on Monday, April 3rd, and will return to his home in Cody, Wyoming.

Appointment—

Elder G. La Mont Richards was appointed supervising elder of Liverpool District on Monday, March 27th.

Doings in the Districts—

BIRMINGHAM—A Primary conference was held at the Masonic Hall in Nuneaton on Sunday, March

19th, with Brother Clarence Walter Linnett in charge. The Primary children gave a programme of songs and recitations, which was augmented by a duet sung by Brothers Linnett and Edgar A. Cater; stories by Sister Sarah Seckington and Branch President Thomas W. Nightingale; and talks by Sister Kathleen Livesey, Brother Clarence G. Linnett, and Elders Wendell D. Jenkins and Ralph J. Griffin.

HULL—On Monday, March 20th, a Relief Society social was held in Hull Branch Chapel. The following programme was presented: vocal duet by Mr. K. Marshall and Mr. F. Wood; vocal solos by Sister Susanna Twidale and Hilda Twidale; a recitation by Sister G. H. Harriett; a pianoforte solo by Miss Pauline Harriett; and a one-act skit by Sisters Gladys Griffeth and Elsie Spain. Sisters Amelia Ransom, Elsie Walker, Edna Yull and Ada Simpson were in charge of the refreshments. Supervising Elder Mac C. Matheson directed the programme and the games that followed.

IRISH—A baptismal service was held recently in Belfast Branch Hall, at which Martha Ann Wright was baptized by Supervising Elder Glen H. Grimmer and confirmed by Elder Cyril J. Thorne.

LEEDS—A pageant of "Womanhood" was presented by members of the Bradford Branch Relief Society at their conference, held in the branch hall on Sunday, March 26th. Those taking part were Sisters Phyllis Stocks, Mary Stocks, Mary Tidswell, Maria Dobson, Maud

Waite, Lily Brooker, Ethel Bradbrook, Lily Summerson, Ada Craven, Hilda Firth, Alice E. Coates, Ruth A. Schofield, Hilda Jennings, Mary Elkington and Evelyn Evans. Sister Clara Evans, president of the organization, directed the pageant, and Sisters Elkington and Evelyn Evans had solo parts.

MANCHESTER—Hyde Branch Relief Society held its annual social on Saturday, March 18th. A programme was arranged, based on one of the literature lessons, and was given by the members of the Relief Society assisted by Mutual groups.

SHEFFIELD—On Saturday, March 26th, a Sunday School social was held in Doncaster Branch Hall, with Sister Edna Axe, superintendent, in charge. Poems and musical items were given by the Sunday School children, two sketches were given by the adults of the organization, and several numbers were provided by the branch chorus. Games and refreshments followed the programme. Elder Shirl B. Kimball was master of ceremonies.

WELSH—Relief Society conference at Merthyr Tydfil Branch was held Sunday, March 26th, with Sister Ellen Price, Relief Society president, conducting. The following was the programme: scripture reading, Sister Violet Evans; vocal duet, Sisters Virginia Robbins and Bessie Price, accompanied by Sister Mattie Aurthor; vocal duet, Sisters Bessie Price and Mattie Aurthor; talks by Sister Jennett Pulman, district Relief Society supervisor, and Sister Florence Pulman.

DEATH

SHORT—Sister Ann Short, 53, of West Hartlepool, died on Saturday, March 18th. Funeral services were held in West Hartlepool Branch Chapel on Tuesday, March 21st, with Supervising Elder Richard B.

Mendenhall in charge. Speakers were Elders Mendenhall and Clovis H. Jordan. The grave at Old Cemetery was dedicated by Elder Norman J. Welker.

NOTICE OF EXCOMMUNICATION

NOTICE is hereby given that at a Church court held at Lowestoft on March 26th, 1939, Christopher C. Fairhead, a member of Thurlton Branch of Norwich District, was excommunicated from the Church of Jesus Christ of Latter-day Saints for apostasy.

(Signed) HUGH B. BROWN,
Mission President.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
1 L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
*L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.,
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Shcrriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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